

THE SHAKER.

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"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

Vol. VI { G. A. LOMAS,
EDITOR.

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LIGHT ENOUGH.

—o—
H. T. LEGGETT.

What thousands, blinking like the birds of night,
Dazed by the brilliance of o'erpowering light,
With slumbering eyelids, grope the green earth o'er,
And in full floods of light still sigh for more :
Not light they need ; could all the suns that glow,
In one concentrated, brighten all below,
They'd still complain ; for all is dark within ;
No ray illumines their citadel of sin.

Not light is wanting; light is everywhere;
Each tree's a sermon and each flower a prayer:
Earth, seas, and skies, the seasons as they roll,
Teach man's whole duty to each reasoning soul.
The light, that at its dawn, ere man was free,
Led saints of old from death to victory.
From heaven to earth, from God to man to-day,
Still dazzling shines upon the better way.

No light has dimmed, no fountain ceased to flow;
No truth's involved that man has need to know;
No law has changed, rewarding good or ill;
All ill is Hell, — all good is Heaven still:
No chord is missing from earth's glad refrain;
No link is broken in earth's golden chain;
Still, as the sunbeams, angels come and go,
With smiles to cheer and balm for every woe.

That soul, of all is happiest and best,
Who, blessing others, is in others blest:
In every sphere where men or angels are,
True happiness is true religion there:
He who conforms in body, mind and soul
To all God's laws imposed for his control,
Or prince, or peasant, be his station given,
Wherever he may be, to him is heaven.

'Tis folly to resist, where man is wrong;
Man is too weak for treason — God too strong;
Omnipotence is His with all the spheres;
To Him eternity's unending years;
Let 'em then be wise before it's all too late,
Acknowledge God and keep the laws of Fate;
With heart and hand join with the hosts above,
Who less know God is great, than God is love.

Union Village, Ohio.

MAKE ROOM FOR TRUTH.

—o—
GILES B. AVERY.

[The following excerpts are from a private letter, made without permission of the writer. But they contain so much truth, and the evidences of the "passing away of old heavens," together with the needed rebuke to stereotyped religionists, that we make bold to use them, as the property of God and his people everywhere.—Ep.]

* * * WHY, we know of many people who believe enough gospel truth to save them from sin, and in their obedience are saved from sin, who nevertheless are very limited in their knowledge of fundamental principles of truth, which other souls would have to be convinced of before they could take one step in the way of God. And these fundamentals are of such vast importance, that a want of their recognition has riveted the handcuffs, whet the guillotines and spiked the torture casks of nations of inquisitors, who, for what they call heresy, have tortured until death, millions of human beings, and retarded the

advent of Christ's second appearing for hundreds of years!

The probability is, that nine-tenths of those who have enough truth to save them from sin do not see the least impropriety of having as a requisite for eligibility to office in the United States' government that a man should believe in God — no matter if it was the God of the Presbyterians or Trinitarians, claiming that some are elected to heaven from all eternity, let them sin as much as they choose, while others, never so righteous, would be damned, by the decrees of God, to all eternity! They cannot see the point that this requisite of eligibility to civil office would create a State standard of religious belief, and terminate in the adoption of capital punishment or the inquisition for what said officials might denominate *heresy*. They cannot see that such requisite would fix upon a specific God-idea or God-character as the God to be believed, to the exclusion of every other, and that thus liberty of conscience would be at once abridged, aye, annihilated! * * *

Now, if we should be so conservative as to render nothing which this class of minds would object to, what possible avenue would be open for the continuous revelation of truth, which is what our Shaker gospel claims as a foundation principle of Shaker faith? We confess we cannot see said avenue.

Many cannot see why the least objection should be raised to the authority exercised in closing the world's exhibition on some particular denomination's Sabbath, while to carry out in justice such a system of freedom of conscience as Shaker religion claims as Christianity, the exhibition at Philadelphia should either be opened every day of the week, or closed every day!

But some ask: "What has Shakerism to do with it?" Why, the domain of Shaker testimony and duty covers every moral and religious phase of human error — sin, and it cannot do less than this, to be a gospel of full salvation from all sin.

It has been said: "He cannot live rightly, whose faith is wrong." Abstractly considered, this is true, yet relatively it is erroneous. A good degree of righteousness may be attained unto by a living obedience to principles, which originates a faith which those so living do not sufficiently understand either to believe or disbelieve. Hence we have, relatively speaking, righteous life without faith; however paradoxical, it is true. * * * Jesus was a heretic, judged by the religious law of the Jews. Ann Lee was a heretic, according to the theology of the Church of England. Father James Whittaker was a heretic by the standard that justified Abijah Wooster and others in their old heavens religion when Father said: "Abijah, go and bury your Christ,

for he stinks!" This was the Christ of a religion which justified any in living only a Pauline quality of Christianity. Jesus anticipated the proclivity in human nature to create gods, and the tendency to worship him as God, hence called himself the "Son of Man." Ann Lee did the same, and often rebuked the tendency to worship her by saying: "Don't kneel to me, but kneel to God; I am but your fellow-servant." * * *

Shakerism is a recognition—

1. Of one God, dual in principle, spirit in esse.
2. Revelation of God through human and angelic media.
3. This revelation has been in progress from time unknown.
4. It is manifested to our age through Jesus Christ's example and teachings.
5. Additionally manifested through Mother Ann Lee.
6. Continued in manifestation through their faithful followers.

7. The evidences of these manifestations being of God, and Christian, will be in harmony with, and in support of, principles of truth revealed by preceding media, which have been tested as savory by life experiences.

8. Shakerism is a theology which conserves all preceding revelations of truth, while it continues to reveal truth as fast as humanity (individually or collectively) can be developed to comprehend the wisdom of God. * * *

NOTES BY THE WAY — NO. 4.

TRIFLES.

—o—

H. C. BLINN.

ON my desk, by the hand of some kind friend, I find "Trifles," and the last verse says:

"It is the little sins
Lead to great wickedness;
In little deeds that bless
The highest good begins."

Trifles! Well, in the common acceptation of the term it may be perfectly correct, but they ultimate in a magnitude as extended as the whole world. From these trifles spring all the thorns that so seriously afflict poor fallen man on his journey through life. No better sermon could be preached for the redemption of the world than is contained in these four simple lines.

Avoid the little sins, the lovely sins, the darling sins — those nearest to our own hearts, and so near that we almost fail to recognize but that they are a part of our being, and we shall never have cause to mourn over those of great wickedness."

Sin, like every thing else, grows by cultivation. It may be petted and flattered in the days of infancy, but as it develops on the right hand and on the left, it often frightens

us long before the age of maturity; and unless it can be arrested, it becomes in advanced years a frightful monster, and, "to be hated, needs only to be seen" in that state.

He who wrote in the good book that "man is born unto trouble, as the sparks fly upward," illustrates with much accuracy our present condition in life. In this latter day it seems to be inherent in the very germ of our being. If, however, it could be arrested in infancy, there might be more of an encouraging hope of the promised millennium. But while there is so much to encourage not only "little sins," but sins of magnitude, it needs an army of peace-makers to speak peace and to proclaim the gospel of "good news."

The crude and even vulgar manner in which many of the revolting crimes are heralded through the land is no doubt often the active stimulus of other deeds of darkness. Shaker villages are by no means so far removed from these messengers of wrong living and wrong-doing but that they are obliged to share, to some extent, in the malaria.

Editors and others may perhaps be warranted in saying that they publish what the people wish to read; but it must be a sad and morbid state of the mind that can dwell with satisfaction over the rehearsal of crime. The warning voice of the testimony of our gospel work is in its every breath against it, as well as against the fascinating sensational literature that is sweeping like a deluge over the land.

There may be those who, for the "little" or the large sins that they may meet in this line, would feel no condemnation for either the writing or reading—indeed, no more than they would for bearing false witness, or for coveting their neighbor's goods; but as we would not wish to be judged by this standard of mind, we peril our souls and the prosperity of our Christian cause in proportion as we cherish the sins of the world.

The relief, yea, the sunshine to this unpleasant picture, comes from the "little deeds that bless." In this the peace-maker finds all that his willing heart is able to do, sowing seeds of kindness—deeds of love. It is a development of the spirit of Christ in the soul which reads: Do unto others as ye would that others should do unto you.

While there is such an extended field of usefulness spread out before us, it would seem unfortunate that he who has the least light from God should either hide or squander it through the influence of a less worthy cause. Better would it be in the consecration of our lives to the spirit of good, that whatever we do, it may be as a protest against the little as well as large sins of the world, and ever for the exaltation of our high calling.

CHANGE THE SABBATH DAY.

—
F. W. EVANS.

I PROPOSE that the American government change the Sabbath to any day of the week, except the Jewish or the Mahometan Sabbath day. The pagan Sun-day is of all others the most improper.

As Shakers, I and my people observe it as a *day of rest* with as much fidelity as any people. As an American citizen, proclaiming liberty of conscience to all mankind, I protest against the sectarian, superstitious closing of the world's exhibition on Sun-day. It is not the true scriptural Sabbath.

The government did right in blowing up Hell Gate on the Sabbath. Let the Christian clergy blow up the gates of hell—religious controversy; let the world's exposition be open, free of expense, to the world's poor on the remaining Sabbath days, and henceforth keep hands off the only government constitutionally free from sectarian theology. Then they may keep any day, and as many Sabbath days as they please, unmolested.

And we—Jews, Quakers, Catholics, materialists, atheists, Protestants—will all unite and keep any day the American government may appoint as a day of rest to man, beast and cook.

CHOICE OF TREASURES.

—
"Lay not up for yourselves treasures of earth."

EMMA J. NEAL.

That heart which builds for self alone,
The miser's portion gains;
But when its wealth is needed most,
There's nought of worth remains.

When death shall still the throbbing pulse,
And silence action here,
The clink of gold will not appear
In the immortal sphere.

The boatman, from that sylvan shore,
May hear the miser's call,
But cannot bear his pauper heart
Where love o'ershadows all.

No counterfeit wears virtue's mien,
When heartfelt joys unfold;
Eternal gains, with bogus coin,
Cannot be bought nor sold.

Where bloom the fruits of paradise,
True worth e'er gains its prize;
While worldly titles, fame—all lies—
Thrive only in disguise.

Those who so fully are absorbed
Amassing earthly ore,
Of well-filled vaults, they here may boast,
But none of heavenly store.

By giving much the soul grows rich,
Where'er its hands may toll
To build for others homes of health,
Or cultivate their soil.

The philanthropic soul ne'er wants
The miser's golden store;
'Tis best by blessing others here,
And on the eternal shore.

Then let me choose the "better part,"
The riches God has given—
For Jesus taught, the pure in heart
Should find their wealth in heaven.

Mt. Lebanon, N. Y.

JOHN RUSKIN.

—
DANIEL FRASER.

OF the many distinguished living Englishmen, there are few who equal John Ruskin as an artist, in literature, as a hater of shams, in honesty of thought and purpose, and in a true appreciation of a want of righteousness in modern civilization.

In his sixty-seventh letter (July, 1876), to the people of England, he dashes off the following outlines: "A civilized nation consists, in broad terms, first, of a mass of half-taught, discontented, and mostly penniless populace, calling itself the people. Second, of a thing it calls a government, an apparatus for collecting and spending money. Third, of capitalists, many of them rogues, and stupid persons. Fourth, of a certain quantity of literary men, saying any thing they can be paid to say—of clergymen, saying any thing they have been taught to say—of philosophers, saying any thing that comes in their

heads. Broadly, the civilized nation consists of mobs, money-collecting machines, and capitalists. The capitalist lends the civilized mob money, to buy gunpowder, infernal machines, or any thing else it has set its idiotic mind on, and appoints its money collecting machines to collect a daily tax thenceforward forever—A National debt."

John Ruskin and his "Companions" have, instead of a debt, begun to collect a National Store. They hold, "That a heap of cannon balls, or a cellar full of gunpowder is not a store, though a heap of potatoes and a cellar full of coals is." Again, "Now, the men who have the teaching of the people in their hands at present tell them that it is not practicable for the government, or money-collecting machine, to buy potatoes, etc., but must buy iron plates two feet thick, gunpowder, and red tape."

"The first condition of companionship is Honesty. The second, to earn our own living, and not allow other people to work for us. First, as necessary to our health and honor; but much more, as striking home at the universal crime of modern society—stealing the laborer's bread, and teaching him pious catechisms, that we may keep him our quiet slave."

"In carrying out the designs of the Society, the person charged with it should be implicitly trusted, and accurately obeyed by the companions. He cannot lose his time in persuasion or contention; he must act undisturbedly, or his mind will not suffice for its toil. Hesitation and opposition might waste and pervert the power of the Society. His authority over them must correspond precisely to that of a Roman Dictator in a war against external enemies. It is not the command of private will, but the dictation of necessary law, which the companion obeys—only, the obedience must be absolute, and without question; faithful to the uttermost."

"The practice of faith and obedience to some of our fellow-creatures is the alphabet by which we learn the higher obedience of heaven; and it is not only needful to the prosperity of all noble, united action, but essential to the happiness of all noble, living spirits. The moral scale is raised according to the degree and motive of obedience. To be disobedient through temptation, is human sin. To be disobedient for the sake of disobedience, is fiendish sin. To be obedient for the sake of obedience, is angelic virtue. Enforcement (of this) must be in the very teeth of the mad-dog's creed of modernism: 'I will not be dictated to,' which contains the essence of all diabolical error."

He suggests, "That the mercenary professions—preaching, law-giving and fighting, be entirely abolished."

We, as a people, cannot but bless every good effort. When the designs of these "companions" are realized, they will but approximate to the work we are in. We have no cannon balls, but heaps of good things; and paid preachers, etc., with us, are as scarce as cannon balls.

The time seems to be drawing near when such men as Friend Ruskin may seek to know the secret of our lives; and we may have to tell them. First, ignoring the action of our sensual—lower self. Second, manifesting to all the higher attributes of our being. Third, loving and blessing those having the charge of affairs, who yield their services without

money and without price. To such, we can afford to yield child-like, implicit, angelic obedience.

Allow me to congratulate you, my gospel relations, one and all, that with us is the *Order of Heaven*; and that we see before us, the fulfillment of prophecy; that Saviours have come up upon Mount Zion, and do judge the Mount of Esau. And while we bless the Saviours of to-day, by strengthening their hands and hearts, may those of the past be remembered in love and reverence; and emphatically He, who opened the way—"trod the wine-press alone, while of the people, there were none to help." And whose sweet word was, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The human spirit who stands in the rectitude and purity of the work we are in, is a "covert from the storm, and as the shadow of a great rock in a weary land" of wrong and pollution.

Shirley, Mass.

MATERIALISM—SPIRITUALISM. NO. 1.

—o—

W. H. RUSSELL.

THESE terms, as commonly understood, are used to express ideas the direct opposites of each other. Yet, taking them in their original signification, there is no sufficient reason why they should be made to represent ideas so different.

The materialist is one who asserts that there are certain elements in nature, possessing in themselves, separately, neither intellect, will, affection nor passion; yet when, by some mysterious or fortuitous occurrence, they combine to form the human organization, they produce all the phenomena exhibited by the human soul, but disunited, these phenomena, in each individual case, cease forever. This, of course, is mere assumption on his part. The elements of nature, by combination, produce numerous forms—the stately oak and elm, the graceful palm, the slender reed, the plant with its vast variety of flowers, charming by reason of their beauty and splendor of color and delightful fragrance, and the numerous forms of beauty in the mineral and animal kingdoms. The intelligent materialist does not maintain that these formations possess any elements or forces which were not in existence before they assumed their several forms; nor, when dissolved that their elements cease to exist. They may go on combining and shaping themselves into forms of beauty forever.

The chemist combines various elements in nature, and produces results which are not effected by them separately. But behind these are the purpose, judgment and skill of the chemist; and these compounds, in many instances, continue in combination until the same skill is employed to separate them. But when separated, they each retain their natural force. That is never lost, neither in the combination of the elements, nor when they resume their original status. It is just as true that the forces of reason, will, memory, love and affection, and the like, are never lost. The contrary of this the materialist has no means of proving, though his theory requires him to assert that there cannot be thought as we see it displayed in man, unless certain elements which he calls *material* are combined.

The human organization contains certain substances which all agree to call material because they are perceived to be identical with similar ones existing elsewhere. But the materialist is unable to prove that there do not exist in the human organization, elements, or primary substances, which have, as yet, escaped the scrutiny of the keenest-eyed chemist. What does he mean by the *forces of the elements*? For aught he knows, may they not be distinct substances combined with what he is pleased to call material elements? When combined, do they add any thing which they did not possess separately? If so, then something is produced where nothing was. So with the forces of the human soul, intellectual, affectional or passionnal. It cannot be shown that they are not eternal substances, very refined, no doubt, in their nature, which combine with other elements, forming, ultimately, the intelligent, rational, active being that we call man. Nor can it be shown that these forces once combined will not always continue thus, though they may be separated from what are called the material portions.

Just here the materialist and spiritualist diverge. The materialist makes assertions, and it is evident enough that he can do nothing more; for, if there is no existence of the human being when the earthly form is dissolved, it is impossible to know it; but if there is such, then there is a possibility of knowing it; and this knowledge some claim to possess and undertake to make it clear to others. Like all attempts at demonstration, however, this is not equally satisfactory to all persons. What is absolute proof to one is not so to another. The demonstrations of science are such only to those who investigate the facts for themselves; and even to some who attempt to investigate, they furnish no satisfactory proof, because there is not intellectual development sufficient to comprehend them. Many rely upon the statements of those who have proved the truth for themselves; nevertheless, the most satisfactory proof of science, whether physical, intellectual or moral, is that which one acquires for himself and possesses within himself. "Add to your faith *knowledge*," is advice applicable to every human being. For this the virtues of candor, patience and steady perseverance are necessary. Possessing these, whatever may be his present lack, one may constantly "grow in grace," and in all those things which lead to the knowledge of immortality.

FRUITFULNESS IN THE DIVINE LIFE.

—o—

ELIZABETH H. WEBSTER.

"I will that ye bear much fruit."

To the citizen of the world nothing is more cheering than to witness the evidence of growth around him; if in the city, the improvement and stability of building; the good order, industry and intelligence of community. If a dweller in the open land, his interest is different, but none the less hearty, in the improvement of his surroundings. The oak tree, which his own hands planted in boyhood, has grown to be a shade and a solace from the mid-day heat, and the vine which, long years after, he guarded and trained, rewards him yearly with its ripened treasures of fruit.

Nature has few inactive seasons; but one winter for a whole series of blossoming, fruitage and harvest. What then of that most

wonderful of all the creations of God? Are his periods of growth from infancy and on through adolescence to old age the ultimate? or do they comprehend the whole glory and majesty of humanity? Verily we believe not.

There is a germ of infinite possibilities in each mortal tenement, which may grow and develop into an angel, or dwarf and become debased into the opposite; a germ which may grow into a creation of beauty and healing, or sink into a dependency and a curse.

As that soul-germ is tended, protected and nurtured, so will be its growth; till, taking on the conditions of maturity, these words of Jesus speak with power to its consciousness—"I will that ye bear much fruit."

But what is the fruit that such as are called of God can bear? The same as the natural man, whose enjoyments and pursuits are all "of the earth, earthly?" The same as the natural instincts of man, unilluminated by the self-denying gospel of Christ bring forth, in those who live in the element of worldliness? Most truly we believe not.

A wiser than the generality of mankind has said that the offspring of the spiritually called, are the holy and elevated thoughts, words and deeds which they produce, transmit, and which bless the world with their elevating tendencies.

Jesus said, "those who are accounted worthy to attain the spiritual condition live as the angels" (here on earth). How, then, do the angels live? He has told us how they do not live, when he said: "They neither marry nor are given in marriage." Is it mine and thine with them? or have they gained that blissful height for which Jesus and his disciples toiled when on earth? the oneness in love, which came from each loving his neighbor as himself and providing and caring for no selfish love nor interest?

Curb the tide of natural impulse and desires, and the current, instead of producing natural fruit or limitless waste, will in time yield the peaceable fruits of righteousness. This is the fruit that will yield, instead of uncertainty, blight and mildew, positive results of goodness, and all the Christian graces. The fruit may be slower in developing than that of any natural crop; but, Oh! so sure; for is it not said "The sower to the flesh shall of that reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting?" The results will be a progressive elevation into every thing that is just and pure and lovely in the one case, while the slave of his passions will be sinking lower and lower in subjection to them, until "the evil days will come when he will have no pleasure," and no earthly offspring, or riches, or honor, will be able to cheer the soul entering on the untried spirit condition, for which the other has become so well fitted.

The fruits of the Spirit are love, joy, peace, etc., and though the cross which Jesus bore, arouses in us conditions opposed to those graces, and feels at times heavy, and the yoke burdensome, still will come the time, when the blest fruition will be obtained and the victory complete.

The battle must be fought by each one for him or herself; in one sense single-handed and alone, each soul to its maker; and in another, as in the company of the just and redeemed of all ages; an innumerable company

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of the just made perfect. A sympathy which is not of God only weakens and enervates the struggling soul which needs the tonic, bracing air of truth and honest dealing.

Watered by the prayers and tears of the faithful and the spirit of contrition and godly sorrow; strengthened by the rays of truth and love from the Sun of righteousness; dug about and enriched by the faithful labors of the many consecrated; toughened by the biting winds of adversity and kindly criticism, how sweetly comes echoing down the many years from the great Husbandman: "Trees of my own planting I will that ye bear much fruit." Fruits of love and consecration; the lovely fruits of peace and meekness, which will make you beautiful in the eyes of angels and the good; and which will enable you to become trees of healing and life for the sin-sick souls of earth—"Life-giving nourishment for souls an-hungred."

Those who are on the plane of the natural and earthly may perpetuate the earthly image, according to nature's laws, but who are called to a spiritual resurrection, to newness of life and obedience, die to the earthly that the spiritual may live, even as the grain is ground and its vitality destroyed, ere it becomes life-giving bread to the hungry.

"I will that ye bear much fruit."
For the barren and leafless, we know
Give grief to the husbandman's heart.
Then hasten, in spirit to grow.
The dew and the sunlight receive,
The false and the hollow shake off;
And true to thy uses perceive—
Christ's kingdom is not afar off.

If we would grow, we must be faithful in obeying our convictions; faithful in our temporal avocations and in all the duties of life; consecrated in all our faculties to the good of the body of Christ, in all its uses and adornings; withholding no gift which has been intrusted to our care, to be used as by faithful stewards for the interest, enjoyment and edification of the church.

Forgetfulness of self, animated with pure benevolence, will make us willing servants of the spheres, in all that is elevating and refining; will make us more like him who knew no will but the will of the Infinite, and who went about doing good.

We shall learn to pass and repass each other as the angels, and would as soon harm ourselves as injure, by thought, word or deed, the feelings of another. Knowing that love and union and joy and peace are heaven, we shall not thoughtlessly mar that heaven by anything unfeeling or unkind, but shall speak and act so kindly and lovingly, that never a saddened heart or tear-filled eye shall witness against us.

In this condition of harmony and love, the angels who are sent to minister to the heirs of salvation could reach us, and by their help and influence we can be so swallowed up in heavenly joy and illumination, that the sorrows and trials of life would disappear, and fancied joys be no temptation. The sphere of love, blessing and peace would be so strong and sustaining, that "great would become the peace of Jerusalem," and lookers on would be constrained to exclaim: "Behold how these brethren do love one another!" and thus would be spread our Zion's fair fame.

The Prophet said that Saviours should appear on Mt. Zion, and to fulfill the type will there not be those who have walked humbly

in the footsteps of Him who was pre-eminently a Saviour from sin? With the authority of the leader and Elder Brother in our redemption, his voice kindly yet earnestly speaks to each of us, his professed followers: "I will that ye bear much fruit."

"The true heirs of heaven are all interwoven
Like fruit bearing vines in the vineyard of God,
Their spirits are living, with beauty they're blooming,
While watered and fed by the hand of the Lord.
They love one another as sister and brother —
Uniting with angels in heavenly mirth,

They are the redeemed —

The servants who're sealed —

The glory of heaven, the light of the earth."
Harrowd, Mass.

HEAVENLY ASPIRATIONS.

—o—

HENRY MANTLE.

Heavenly treasures we are seeking,
For this earth is not our home;
From its shades we are retreating,
Hoping for the good to come.
Praised be our God in heaven,
Praised be His saints below.
With the saints above we leave,
And their sympathy we know.

Our trials seem oppressive —
Hard and harsh the storms we bear —
Mercy then makes more impressive,
That of heaven we may share.
Whether high or low our station,
Let us labor to fulfill
Every righteous obligation —
Bowing to God's righteous will.

Life, we seek, life everlasting —
May our souls immortal live;
And of heavenly fruits be tasting,
Such as gold nor earth can give.
Pass away ye fading treasures —
Pass, ye vanities of time —
Let us have immortal pleasures —
Pure, substantial, and divine.

Mt. Lebanon, N. Y.

MUSIC—NO. 11.

—o—

JAS. G. RUSSELL.

Musical instruments.—A two-fold meaning is often applied to this familiar term, one of which has reference to the human voice, while the other has reference to mechanical structure, the latter of which is to become the topic for this article. Musical instruments, as mechanical means for disclosing musical tones, have been brought to almost inestimable perfection, yet nevertheless are quite foreign from the cherished claims of some, whose limited knowledge of their superior worth stands yet at very low ebb. Realizing the prominent reasons for such a woeful disdain of musical instruments, the arguments in their favor could not be otherwise than considerate and candid. To elicit points more clearly, the subject of musical instruments will be considered under four heads, to be treated upon respectively in their proper time and place.

First, *their use in schools.*—Every singing-teacher doubtless finds, from personal experience, various degrees of talent displayed in his pupils. Some are capable of accomplishing quite readily almost any and every point presented for their attainment, while others are much more deficient, scarcely able to discern even the ordinary intonations of the gamut, much less to perform them, without a long and tedious taxation upon the teacher, especially if there is not a ready instrument to lighten the weary work, and determine the falling away, if there is any, from the pitch

or key—a fault remarkably prevalent where no instrument is used, and equally ruinous to musical effect. Even one faulty singer upon this point is liable to draw a whole choir from the key.

Second, *their abuse in schools.*—Instruments, as a general rule, should never become the moving power in school, but only a "backer"—an aid to the singers, enabling them to sustain the key. When singers collapse into an indifferent condition, leaving instruments to perform their share of the work for them, they cease to be the mere aids for which they were intended; hence their use becomes abuse.

Third, *their use in church.*—As preliminary to this point, it may be asserted that, were the mere harmony and beauty of music the only point for consideration, it might with propriety be claimed that *congregational singing* should be wholly excluded from church. But the writer, with no disrespect to the God-given laws of harmony, takes the position that in the worship of God the *greatest good to souls* should be paramount to all other considerations; hence, to restrain or debar from musical praises, because talents are not *par excellence*, any who should feel moved to join in the song, would be an encroachment upon the devotional feelings of the worshipper that no systematized course of music culture should ever be allowed to justify. (But more of this in our next number.) Musical instruments, wherever used in church, should subserve the two-fold purpose of *aids* to the singers in sustaining the key, and *helps*, to swell the strains of music to far greater power and perfection than voices alone would be capable of doing.

Fourth, *their abuse in church.*—Similar, and quite equal to faults shown up in school abuses, may be discernable by those in church, and quite as difficult to remove, attributable not altogether to the use of instruments, but in some measure, at least, to a lack of true devotional feelings, as the writer fails to recognize a single instance of a singer's exhibiting a marked degree of apathy when singing *with* instruments, that showed less sign of the same malady when singing *without* them. If the use, then, of instruments serves to warrant such lamentable departure from religious devotion, the fault should be attributed to right causes, that instruments which in themselves are designed to be not only harmless, but of great worth to devoted singers, be not made the objects of bitter, condemnatory imprecations, when the real fault is with the singers, some of whom, through their passive, disinterested and irreligious condition of mind, would render the use of instruments a positive abuse.

INTERESTING CALCULATION.

—o—
The following from the Christian Observer is commended to the reader who chews tobacco:

Allow that a young man, who is a confirmed tobacco chewer, may live twenty-five years. In each day there will issue from his mouth half a pint of fluid too nauseously disgusting to describe. In twenty-five years this will amount to five hundred and fifty gallons or more than four hogsheads of this detestable mess. In the same time, allowing him only two ounces a day, he will roll, as a sweet morsel under his tongue, half a ton of the hateful weed, which will sticken a dog or kill a horse, forming a heap the size of a haystack. Then his rejected quids would form still larger piles. Now if such a young man could see ten half hogsheads full of abominable filth, destined to pass through his mouth, a wagon load of tobacco and ten wheelbarrows heaped up with quids, designed for an equally intimate association with his lips, how would the prospect affect him?

THE SHAKER.

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CORRESPONDENCE.

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HYDE PARK, MASS., Sept. 10, 1876.

Mr. F. W. EVANS—Dear sir: Two years ago, while in the cars, traveling in New Hampshire, I bought several small books of a Shakeress. They were explanatory of certain things, but I did not get the particular information I was seeking.

When entirely convenient for you, I would be pleased to receive answer to the following questions:

1st. Did Ann Lee profess to be inspired by the Spirit of the Living God like the Prophets, whose writings are received in the bible? 2d. Did she profess to be the woman foretold in the twelfth chapter of Revelations? 3d. Did she ever say she was authorized, or permitted, by the Lord, to claim the promise made in the beginning—that her seed should bruise the serpent's head? 4th. Do the writings of Ann Lee, or any other Shaker or Shakeress, resemble, in any respect, those of Joanna Southcott, of England? As you may be aware, Mrs. Southcott published many books, claiming the above.

Yours truly,

GEO. L. RICHARDSON.

MOUNT LEBANON, Oct. 10, 1876.

GEO. L. RICHARDSON—Respected friend: In answer to the questions in your letter, I inclose a little tract that will help you about Prophets.

A Prophet is a Man, or Woman, inspired by the Christ Spirit—not Jesus—from the Christ sphere.

Ann Lee was a Prophetess, and more than a Prophetess. She was the *Character* of whom the Prophets wrote in the forty-fifth Psalm and other portions of sacred writ.

She was not the Woman named in the twelfth chapter of Revelations. That was the Holy Mother Spirit in Delty.

In the twelfth verse we have the Church, after being in the wilderness 42 months—1,200 days—when Ann Lee becomes the Church symbolized, or personified. Her history exactly corresponds with the Revelations. The Church and State Governments persecuted her. She fled, on Eagle's Wings—the American Ensign—to the wilderness of America. The "flood" of lies and slanders came. The Earth—Infidel Government of America—helped Ann Lee by swallowing the flood—separating Church and State. Her seed bruised Lust—the Head sin of man's sensual nature.

Joanna Southcott I know all about—have her books. She came up under the same elements that Ann Lee did.

When Jesus came up, some thirty Jesuses came up too.

The elements that produced Napoleon or Washington would have produced thirty, if one after another had failed.

The wellbeing of the race does not depend upon One person. Had Ann Lee failed, another would have been raised up in her place.

Christ is distinct from any human being. It is the baptizing spirit of the New Creation.

Shakerism is pure, primitive Christianity. It is like a "city set upon a hill that cannot be hid."

Community of Goods, Celibacy, Peace, Plainness in dress and speech, Yea and Nay, are distinguishing marks, not easily mistaken or counterfeited.

Respectfully

F. W. EVANS.

A GREAT TRUTH.

—

J. HACKER.

MAN is of the earth, earthly. All things earthly are subject to corrosion and rust. Weeping, like acid poured into a rusty machine, softens and loosens the rust, and laughing, like pure water, washes out the rust. Hence, the wise man said there is a time to weep and a time to laugh. Hence, weeping and laughing should be indulged in, in the proper times.

Berlin, N. Y., September 4, 1876.

An extensive fruit grower of South America has discovered that the vines of the Tomato, put beneath plum and peach trees, as a mulch, is death to the curculio and borer.

THE SHAKER.

Monthly—60 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

DECLINE OF SPIRITUALISM.

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THERE is nothing strange, to us, in the fact admitted by leading Spiritualists, "that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism." Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to "tarry by the shore," and play thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of "one from the dead" has been, and is verily sufficient to make Babylon of all the pet schemes and man-made creeds of the ages. Though seventy-five *per cent* of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil*? The emancipation from these errors has been experienced, more or less, by spiritualists for twenty-five years; and millions are the converts from such bondage. The Shaker Church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever since been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern spiritualism, where, spiritually speaking, would said Church long since have been? Eclipsed; blotted out; forgotten. And whatever of eclipse the Shaker Church has experienced, we frankly confess, it has been caused by our failure to progress; by our "tarrying by the way"—striving to be satisfied with past phenomena, moonshine—reflected light—rather than pressing forward to the vivifying brilliance and warmth of the sunlit revelations of to-day.

Inasmuch as we have progressed from the merely phenomenal to progressive spiritual duty, spiritualism has not only relieved us of dead and deadening theologies, but it has given us *new* and *living* convictions. These convictions have led us away from our old lives, even as far as they have removed us from old theologies. They have taught us that the generative, reproductive, earthly principle is not spiritual, however righteous as an earthly elementary, and we have left it for something more progressive. What have Spiritualists done? Spiritualism has instructed us that *Communism* is more, very much more, *spiritual* than the narrow circle of the conjugal relation; hence, to be *much more* spiritual we have embraced *COMMUNISM*. Spiritualists, do you see that we move? "In heaven above, where all is love," there is no such narrowness as is exhibited in private families; why should there be in our *heaven below*? Spiritualism has taken, or is taking away the elements that would make us quar-

rel and fight for the constituents of the old life; does it work so with you, eclipsed brethren and sisters? God grant that it may! Spiritualism teaches us that progress means, "*from the world, from the flesh, far away*;" have Spiritualists arrived there yet? And so we might continue. We would lash, with whips of large-corded criticism, the converts to Spiritualism for their laxity in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope, and believe a little, in the efficacy of the "New Movement." But unless it shall cause their "righteousness to exceed the righteousness" of their surroundings, and their former, fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old flesh-pots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of "Spiritualists" than we have realized. Why? ☆

BROTHERHOOD.

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ONE of the transcendent qualities, and best evidences of Christianity, is the manifestation of brotherly love, like unto Jesus' and apostolic times. Perhaps there is no quality more wanting among *professed* christians, to make them *genuine* holders of the title, than an equitable distribution of all their wealth, possessions, time, talents, accumulations. It is apparent to every one that such a distribution is simply an impossibility outside of *radical* Christianity, and other christianity is very weak salvation. The natural, unchristian practitioner must have wife or husband; consequently, children should be born; shelter, food, education, etc., are the necessities following. It is not in human nature, unbaptized by the Christ, to care as well for a neighbor's as for its own. The laws of the Jews recognized and condemned this very selfish principle; hence, set apart Sabbaths, whereon equal distribution of accumulations and power was again and again enforced—even the land, the foundation of all earthly wealth, was returned to its original owners at intervals of at least half a life time.

But the giving-up-all principle, either-for God or humanity, is more foreign to the myriads of professional Christians than to any persuasion which they dub heathen. If a man gives up his wife to the Lord, or a woman does the same with her husband, it is with especial understanding that the Lord will permit the continuance of all the selfish, unchristlike behavior of the past. The same of their children, houses, lands, and all personal possessions. Are these not facts?

When Jesus gave up his wife, or her who would have been such to him, he renounced even the further intention of engaging in marital relationship. With its renunciation his life was cut off from the earthly; and "who shall declare his generations?" Where are his descendants? All men and women became his brethren, who, after his pattern, did the examples he set them. All of his wealth was theirs; all the children conceived and born prior to the Christian conversion of their parents were equally his. The apostles "left their nets and followed" his examples; and thus a little community was inaugurated where "none possessed ought that he called his own." Thus, Christian purity was not

merely construed to be virginity of life, but was such in very deed—is as really such today. The practice of virginity opened the way for the equally necessary, if not superior distinction of life, COMMON PROPERTY. Professedly Christian friends, "let us reason together;" realize the impropriety of bearing a title so commonly misrepresented in our lives. Let us renounce the title, or accustom ourselves to what it was in Jesus and disciples. The renunciation of the name Christian is not nearly as terrible as is the shame of wearing a title that is disgraced by unchristian lives. Let us accept the criticism, that only as our lives comport with Jesus' principles of life, are we his disciples, or worthy to bear the Christian title. Then will shame rest on nearly every church in our world, professing Christ; yea, *every* church will want to hide its head with more or less shame. Selfishness predominates almost universally, while the wealthy in power, in talents, in money, secretly, if not openly, oppress and defraud their neighbors! Why are there rich and poor in any church calling itself Christian? Inasmuch as there exists inequalities there is no Christ; no matter where the profession is made, nor who makes it. The voice of THE CHRIST sounds as full of rebuke against selfishness, and in favor of "brotherly love, today as ever, and do we will to hear it?" And the voice sounds significantly distinct to those making the greater boasts of their profession. Let us all awake to greater righteousness in Christian equality; until before God in our secret lives, and before men in our open professions, the *name* and the *life* are synonyms of Christianity. And let the churches shame themselves for their lack, and do better. And let the "peculiar people," who, having taken the initiative step in Christ-life—a thoroughly virgin practice—"deal justly, walk humbly," in the most unselfish and equal manner; being "zealous in the good works" comprehended by and defining BROTHERHOOD. ☆

ANY IDOLS FOR SALE?

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The Christian Register says:

The Christian Recorder (Philadelphia), organ of the African Methodists, advises the pastors of poor churches, pressed by debt, not to go out begging. "The better plan by far would be to rally your own people, and get them to give to God the money they spend for naught, in the shape of tobacco, etc." Most of the "white folksey" will be quite prompt to applaud this advice; but will it occur to them that the same principle applies all round? When the Unitarians, for instance, shall care enough for their own religious privileges and principles to practice some self-denial, and retrench some useless expenses for the sake of getting and doing higher good, there will be a great deal less begging by the weak churches, and a good deal more given by the strong ones.

So say we of New Churchmen, or of any kind of churchmen. We should like to take the contract of running the church, Holy Catholic and otherwise, of all the names and kinds, for the sum which it costs our nation for tobacco. We would agree to build all the churches, pay all the ministers, defray all the incidental expenses, double the amount of contributions to all missions and benevolent objects, and support all the theological seminaries. If we could get such a contract for ten years we should be the richest men in America, if not in world. If men, good men, Christian men, would make as large sacrifices to the Lord as they do for satan, there would be no lack of means to do any work which is given to the Church to do.

New Jerusalem Messenger.

Come now, good, strong Shakers, let us all join in and say and act "Amen!" to such ac-

tive, judicious, and Godly conversion of means. When the period comes that we cannot, then we will wish we had done just so; now that we can, let it not be said that we love any habit better than we do the Lord, or those to whom we ought to be the means of conversion unto all Godliness. How much true gospel would our useless, unchristian habits spread if these should be sold? See if the grumblers of THE SHAKER's tax, or the same for any evangelical work, are not those who are deeply interested in some selfish, worldly habit. "Sell all" (useless, ungodly habits), "and buy" for ourselves and others true gospel principles and the power of salvation. ☆

BEST USES OF MONEY.

—o—

THIS greed for riches sets every man in business against his fellow. It piles up riches with the few at the expense of the many. It assumes a thousand forms of benevolence. It assures much upon the receipt of little, beginning in deceit, and generally ending in fraud and disappointment. * * *

Men, for popularity's sake, give their money to old church institutions that have no need of it, and receive curses instead of blessings as a reward. Men are asked to aid the Church, or to increase their annual pittance, and plead poverty, and hard times, and dull business, but enter into some wild scheme to add to their already large accumulations, and within a week, or a month, or a year, the fire, or the thief, or fraud, or business reverses takes away ten times the amount they were asked to contribute to the Church.

There is a large truth in the above sentence of the *N. J. Messenger*, and worthy of heed by many readers of THE SHAKER. A few years hence time and money will be among the things of the past. The highest and best uses of money and talents will then appear the very reverse of what we fear, even some of the most economical trustees hold them to be now. The main body and heart of the people, called Shakers, are liberal, patriotic, anxious, and confident that truth will prevail. And the heart of the people beats in unison with God. May there be no selfish impediments in the way of spreading true Shaker principles, for they are "the salt of the earth."

EDITORIAL NOTES.

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"THE New Movement," by Spiritualists, is gaining approbation where it has heretofore been ridiculed. We hailed the same as desirable; yet wherein does a spiritualist differ from the multitudes, excepting theologically? And where is the theology, which, of itself, would keep a church mouse from starving? Spiritual (?) friends, "except your righteousness of life exceed" the lives of your brethren, orthodox, (?) your secession and "new movements" are useless addenda. *Nil nisi cruce*, will meet your real needs.

CAN we not raise sufficient enthusiasm for the CAUSE OF THE SHAKER, to double our DECEMBER issue? Five cents each, from our thousands of readers, would treble, and circulate the usual edition! How many are anxious, and willing to preach the gospel in this way—silently, saliently and successfully? The missionary box is now open. Who bids most?

BELIEVING in our principles—living under their excellent conditions—enjoying the good fruits of the gospel very measurably, we are anxious everybody should know of them, and, according as they can afford, test them. We

believe the true spirit of inquiry is on its travels; and where sufficient zeal is aroused anywhere, to demand an oral exposition of Shaker principles, such inquirers may unhesitatingly address our valued "CORRESPONDING AGENTS," or this office, for the desired assistance. "A half a loaf is better than no bread;" and some self-denial is far better salt—salvation—than despairing, unlimited indulgences.

A GOOD Shaker in every household would be a living, active reminder to the people of how Jesus lived when on earth. If this cannot be, the next best movement is to place a copy of THE SHAKER there. "LET EVERY ONE PREACH"—and they can in this way. If we were a millionaire, two millions of households should harbor a copy of THE SHAKER during 1877; and we promise to send a copy somewhere, whenever its cost is received by us. "Millions for tribute!" Who will interest themselves?

THE Christ life is the true Resurrection. Who would be "Children of the Resurrection"—"I am the Resurrection," said Christ—may and can begin that resurrection in *this life*, with a great deal of spiritual advancement and future gain. The fact that "the children of the resurrection neither marry," etc., is not an argument against marriage, so much as it is an invitation to be something higher, better, purer, more spiritual and resurrected than "the children of the world."

THOSE who are "miserable sinners" have no right to the title of *Christians*, be they who they may. Christians are those who, naming themselves after Christ, have departed from all iniquity. If Christ associated with publicans and sinners, it was to reform them so they could justly wear his title; and when they would not part from their sins, he tarried with them no longer.

FROM the many exceptions which the clergy of this country take to Prof. Huxley's theories, we presume there must be much true theology in his ideas of science. We have learned that Doctors of Divinity, (?) Theological Students, and Theological Seminaries dislike nothing more than scientific truth, as illustrated in the life of Jesus, the Christ, or the same, revealed to those who are infidels to the means used, to the end that men may interpret what scripture does not mean. And thus millions of dollars are worse than wasted on such institutions and men.

BOOK TABLE.

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If any one doubts Canadian enterprise, let him secure a copy of *The Family Herald and Weekly Star*, Montreal, Canada, the subscription of which is only \$1.25, post-paid. We used to think the *Weekly Tribune*, New York, enterprising, but it is not equal for "common humanity's" use to the *Weekly Star*. Send for a copy.

The Country Gentleman, Albany, N. Y., keeps ahead of any Agricultural, Horticultural or Stock publication in the world. All the premiums which others offer, it uses in improving its usefulness; and this is premium enough. It is a most valuable paper for farmers, gardeners, etc.

DR. E. M. WADE, of Watervliet Centre, N. Y., recommends, rather than deplores, the extensive adulteration of coffee with chicory (*chichorium intybus*). Those who have been conscience stricken by the fraud, may be relieved, and realize that the root is more valuable to the human family than the berry which they have attempted to counterfeit.

SOCIETY RECORD.

NORTH UNION, OHIO. Anticipated development of stone quarry at this place looks like a steady source of income to Society.

Grist mill, built in 1843, has failed for years to be more than a convenience, and sometimes only an expense, is now running by steam, and likely to be appreciated as one of the best in the country.

Nearly 1,000 bushels of oats threshed. Early potatoes were a good crop; late ones not so good—bugs, etc.

Roots and garden products coming in well. This Society has 1,350 acres of land. A dairy herd at the centre family—forty cows—are unequalled in the State. For reasons, see cover, of what *Ohio Farmer* says.

WATERVILLE, N. Y. This Society closed its public services on October 1. On Sunday, September 24, Geo. B. Amery, of WHITE WATER VILLAGE, OHIO, delivered, by invitation, a stirring address to the people. We were sorry that the usual thousand of auditors was not there.

Mt. LEBANON, N. Y. Much has been said of Shakers speaking and singing at the Salt Point, N. Y., Peace meeting, and there is no doubt much good was done by the attendance and efforts of Elder F. W. Evans & Co. The music, "Pray, ope the gates," being a New Hampshire production, and highly complimented, we may as well consider that ENFIELD had a representative spirit there. While Philadelphia was a failure, Salt Point was a grand success! Why? Worldly ambition was entirely obliterated in one of these places!

Any Societies, dedicated to human improvement, will do well to urge Mt. Lebanon to participate.

ENFIELD, CONN., sent a company of relations to Mt. Lebanon and Watervillet, during September, on a visit. This is the only company of our visitors that has met with us during the year, and it numbered some very beautiful souls. One of these loved THE SHAKER so well that she invariably "reads every word in it, advertisements on cover and all!" Some of THE SHAKER's best friends are at Enfield, Conn.

WHITE WATER VILLAGE, OHIO This Society is making a determined push to introduce their seeds and other products into eastern markets, and to keep as shy of middle men as possible—as strangers! Who can blame them?

CANTERBURY, N. H. (*Shaker Village P. O.*), beats the entire world in WASHING MACHINES. While we knew they were very good, we are joyful that they are *ne plus ultra* in their line. We will welcome better, but advise all in need of laundry apparatus to address N. A. Briggs, as above.

GROVELAND, N. Y. (*Sonyea, P. O.*), has been blest in basket and store, and we hope they will have storage room to pack their crops, and health and help to secure all. The people are worthy, and needy of much kindly sympathy in lifting a heavy load, unearned by present residents. God helps them. Let the opulent imitate God.

PHILADELPHIA, PENN. This Society has been the recipient of very numerous visits from many other Societies—Maine, New Hampshire, New York, Ohio, and yet continues to live.

SPIRIT OF THE FARM.

THE FARM IMPLEMENTS.—Now that the crops are laid by, what about the farm implements? We are not going to worry over them—why should we? The editor of this paper has plenty of friends who make or sell agricultural implements, and why should he continue to run against their interests, as he has long been doing, by urging the farmers to take care of their tools? These people must all live, that is if they are not "middlemen," you know; and if a neighboring religious editor tells the truth the signs of the times now promise very well for their getting along—the implement makers and dealers, you understand. That editor says he saw in a ride of ninety miles which he took through an average agricultural district the following unhoused implements, namely: Forty-four ploughs, twenty-three harrows, seven mowers, one reaper with beater and platforms as last used, wagons too numerous to count, and in one instance a set of harness hanging on a fence. The ploughs were mostly standing in the furrow where they had been last used. Such a sight as that glad-

dens the heart of the itinerant manufacturer, and is an example which ought to be followed by every tiller of the soil who wants a new set of implements.

And now, dear farmers, such of you as are tired of the old tools, let us give you a bit of advice. If you don't take it any better than advice we have given you on former occasions, all right—it will be no great loss to us; so here it is: Do not rub linseed oil on your fork and shovel and rake handles; do not paint your ploughs and mowers; do not use any rust preventive on the iron and steel parts, and above all, leave every thing out of doors. You really have no idea how quickly you will possess a new set of tools, provided you have a balance at the bank. Only seven mowers and one reaper out in the air in a stretch of ninety miles! And only one set of harness! Well, we will hope for a better report from that section the next time our contemporary goes that way.

Jour. of Progress.

TREATMENT OF AN UNMANAGEABLE HORSE.

A beautiful and high-spirited horse would never allow a shoe to be put on his feet, or any person to handle his feet. In an attempt to shoe such a horse recently, he resisted all efforts, kicked aside everything but an anvil, and came nearly killing himself against that, and finally was brought back to the stable unshod. This defect was just on the eve of consigning him to the plough, where he might work barefoot, when an officer in our service, lately returned from Mexico, took a cord, about the size of a common bed-cord, put it in the mouth of the horse like a bit, and tied it tightly on the animal's head, passing his left ear under the string, not painfully tight, but tight enough to keep the ear down and the cord in its place. This done, he patted the horse gently on the side of the head and commanded him to follow; and instantly the horse obeyed, perfectly subdued and as gentle and obedient as a well-trained dog, suffering his feet to be lifted with impunity, acting in all respects like an old stagger. The gentleman who thus furnished this exceedingly simple means of subduing a very dangerous propensity, intimated that it is practiced in Mexico and South America in the management of wild horses.—N.Y. Commercial Advertiser.

LAND MEASURE.—We give the following table, under the impression that some of our friends on the farm may find it useful, should they desire a simple method of arriving at the exact size of fields or patches under cultivation.

5 yards wide by 968 long, contain 1 acre.
10 " " 484 " " "
20 " " 242 " " "
40 " " 121 " " "
80 " " 60½ " " "
70 " " 69½ " " "
60 feet " 736 " " "
110 " " 369 " " "
120 " " 363 " " "
220 " " 198 " " "
240 " " 181½ " " "
440 " " 99 " " "

Ibid.

"LATIN and Greek are all right," said a Delaware farmer, but give me a man who can plow round an apple tree without touching the roots."

THE following, from *The Prairie Farmer*, is worthy of a place among the writings of Franklin. The sayings of "Poor Richard," who "paid too much for his whistle," are equaled by the writer of—

THE BOY WHO HAD A PATCH ON BOTH KNEES, AND GLOVES ON.

WHEN I was a boy it was my fortune to breathe, for a long time, what some writers call the "bracing air of poverty." My mother—light lie the turf upon the gentle form which once enclosed her strong and gentle spirit—was what is commonly called an ambitious woman; for that quality which overturns thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shadow of poverty ever darkened. The struggle between the

wish to keep up appearances, and the pinching gripe of necessity, produced endless shifts and contrivances at which, were they told, some would smile, and some to whom they would recall their own experiences, would sigh. But let me not disturb that veil of oblivion which shrouds from profane eyes the hallowed mysteries of poverty.

On one occasion it was necessary to send me upon an errand to a neighbor in better circumstances than ourselves, and to whom it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my patched and dilapidated wardrobe, and to conceal the rents and chasms which the envious tooth of time had made in them, and by way of throwing over my equipment a certain savor and sprinkling of gentility, my red and toil-hardened hands were inclosed in the unfamiliar casing of a pair of gloves, which had belonged to my mother in days when her years were fewer and her heart lighter.

I saliled forth on my errand, and on my way encountered a much older and bigger boy, who evidently belonged to a family which had all their own dragging poverty, and none of our uprising wealth of spirit. His rags fairly fluttered in the breeze; his hat was constructed on the most approved principle of ventilation, and his shoes, from their venerable antiquity, might have been deemed a pair of fossil shoes—the very ones in which Shem shuffled into the ark. He was an impudent varlet, with a dare-devil swagger in his gait, an "I'm as good as you" leer in his eye—the very whelp to throw a stone at a well-dressed horseman because he was well-dressed; to tear boy's ruffles because he was clean. As soon as he saw me, his eyes detected the practical inconsistencies which characterized my costume, and taking me by the shoulders, turning me round with no gentle hand and surveying me from head to foot, he exclaimed, with a scornful laugh of derision, "A patch on both knees, and gloves on!"

I still recall the sting of wounded feeling which shot through me at these words. To parody a celebrated line of the immortal Tuscan—

"That day I wore my gloves no more."

But the lesson thus rudely enforced, sank deep into my mind, and, in after life, I have had frequent occasion to make a practical application of the words of my ragged friend, when I have observed the practical inconsistencies which so often mark the conduct of mankind.

When, for instance, I see parents carefully providing for the ornamental education of their children, furnishing them with teachers in music, dancing and drawing, but giving no thought to that moral and religious training from which the true dignity and permanent happiness of life alone can come; never teaching them habits of self-sacrifice, and self-discipline, and control, but rather by example instructing them in evil speaking; in uncharitableness; in envy, and in falsehood, I think with a sigh of the patch on both knees, and gloves on.

When I see a family in a cold, selfish solitude, not habitually warming their house with the glow of happy faces, but lavishing that which should furnish the hospitality of a whole year upon the profusion of a single night, I think of the patch on both knees, and gloves on.

When I see a house profusely furnished with sumptuous furniture, rich curtains, and luxurious carpets, but with no books, or none but a few tawdry annuals, I am reminded of the patch on both knees, and gloves on.

When I see the public men cultivating exclusively those qualities which win a way to office, and neglecting those which will qualify them to fill honorably the posts to which they aspire, I recall the patch on both knees and gloves on.

When I see men sacrificing peace of mind and health of body to the insane pursuit of wealth, living in ignorance of the character of their children who are growing up around them, cutting themselves off from the highest and purest pleasures of their natures, and so preventing their humanity that that which was sought as a means insensibly comes to be followed as an end, I say to myself, a patch on both knees, and gloves on.

When I see thousands squandered for selfishness and ostentation, and nothing bestowed for charity; when I see fine ladies bestained and bejeweled, cheapening the toils of dressmakers, and with harsh words embittering the bitter bread of dependence; when I see the poor turned away from proud houses, where the crumbs of tables would be to them a feast, I think of the patch on both knees, with gloves on.

THE SHAKER.

ELDER TIMOTHY RANDLETT.

GLORY BE TO GOD.

ENFIELD, N. H.

Oh Glo - ry be to God Most High, For in Thy ma - jes - ty Thou dost reign tri - umph -
apt in heaven, and o'er the earth. Glo - ry be to Thy name ev - er - more, Thou hast
caused Thy light, in splendor bright, to shine on earth, — as in heaven, so on earth, so on earth.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn out hands — Oh, beautiful sleep !

ELLEN P. ALLERTON.

A SENSIBLE NOTICE.

LE DERBY, a French Journal, gives the following as a printed notice which the Minister of Agriculture has caused to be posted in all the crossways of the forestal domains:

MINISTRY OF AGRICULTURE.

This placard is placed under the protection of good sense and public decency.

HEDGEHOG.

Lives on mice, small rodents, slugs and grubs (*vers blancs*), animals hurtful to agriculture.

Don't kill the hedgehog.

TOAD.

Farm assistant: destroys from twenty to thirty insects an hour.

Don't kill the toad.

MOLE.

Is continually destroying grubs (*vers blancs*), larvae, palmer worms, and insects injurious to agriculture. No trace of vegetation is ever found in its stomach. Does more good than harm.

Don't kill the mole.

MAY BUG AND ITS LARVA OR GRUB.

Mortal enemy of agriculture; lays from seventy to eighty eggs.

Kill the May bug.

BIRDS.

Each department loses several millions annually through insects. Birds are the only enemies able to contend against them victoriously. They are great caterpillar killers and agricultural assistants.

Children, don't disturb their nests.

THE superstitious see horrid spectres and hideous phantoms in their sleep; their bewildered imagination creates tortures by which they are crushed and torn; they fancy they hear commands as dreadful as they are whimsical, and which they are constrained to obey. A superstitious person dreads his fancied God, and yet fancies that he finds refuge in his bosom. The fears derived from superstition are more causeless and stupid than those derived from any other source.

Plutarch.

NORTH UNION, O. High credit is given of Elder G. B. Avery's public address at this place on Aug. 13. The assemblies on Sunday have very materially increased numerically since.

The Shakers met with the "Men of the Forest," on 30th August, in Burgess Grove; did several handsome sentiments and sang some delightful songs among others "Glorious Day."

MUTUAL CRITICISM: We incline to a dread of criticism upon our conduct, either from a knowledge of our defects or from a suspicion of others' injustice. That the inclination is, to say the least, an ignoble one, no noble-minded person will dispute. Wherever there is the power of persons or organizations to bear mutual criticism, holding strictly to the rule of "neither giving nor taking offense," an exceeding greatness of blessing must derive. Let organizations try it on such principle. Let families try it. Whoever keeps in good temper most strictly is the better Christian; and who does not "will learn something to his advantage." The above is a work of interest, published by American Socialist, Wallingford, Conn. Price 25 cents.

EVERGREEN SHORES.

NOTICE is given, with some very affectionate comments indeed, of some of the dear, departed aged. Among the very bright stars that have set in this world, to rise on the "evergreen shores" of "the better land," few have surpassed in virtue and value, some we mention in this issue. To say that we love them—their life and Christ-like demeanor—but faintly impresses the general reader. Did we not, as gospel relation—having no blood-ties to speak of—have such immovable faith in fact of their removal to brighter, happier spheres, we should very much mourn their departure. Our farewells are kind, yet they are realized by the pure in heart beyond our expression.

At White Water Village, O., GEORGE RUBUSH. June 9, 1876, aged 76 years. [Should have been reported earlier.]

At Mount Lebanon, N. Y., ANNA WILLIAMS, September 7, 1876, aged 93 years.

At Hancock, Mass., September 23, 1876, LUCENIA COLLINS, aged 82 years.

At North Union, O., September 16, 1876, MAX SMITH, aged 48 years.